

A SERMON

Preached at E. 10. 27

CHARD,

JUNE 21. 1685.

Before the Right Honourable
JOHN Lord CHURCHILL,
And His MAJESTIE'S Forces.



By S. RICH, A. M. Rector of Stalbridge, in the County
of Dorset; and Chaplain to his Grace the
Duke of ALBEMARLE.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, Pag. 177.

I am sure the right methods of Reforming the Church cannot consist with that of perturbing the Civil State, nor can Religion be justly advanced by depressing Loyalty, which is one of the chiefest Ingredients and Ornaments of true Religion; for next to Fear God, is, Honour the King.

L O N D O N,

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To the Right Honourable
J O H N
LORD CHURCHILL of AYMOUTH,
BARON of SAND RIDGE,

One of the most Honourable Lords of His
MAJESTIE'S Bed-Chamber,

MAJOR GENERAL of all His Majestie's
FORCES both Horse and Foot, and Captain of
the Third Troop of His Majestie's Guards, &c.

My Lord,

AS His most Sacred MAJESTY
(whose Life and happy Reign God long
preserve) did very Providentially make
Choice of Your Lordship, as a signal Instrument
in that great and glorious Action; which un-
der God was the Preservation of His MAJESTY
and His Kingdoms: So was Your Lord-

The Epistle Dedicatory.

ships readiness as Eminent in the performance of all His Sacred commands; insomuch that by the Loyal obedience, the Conduct, Care and Courage of Your Honourable self, together with Your Illustrious Associates, there was a short end put to the raging torrent of an unparalleld Rebellion; wherein the influence of Your Lordships example wrought Miracles never to be forgotten.

My Lord,

As I had often the Honour to be a witness of Your Lordships brave and generous behaviour towards His MAJESTIE'S Forces, so I had the further Honour of being commanded by Your Lordship into the Pulpit, and afterwards to commit that to the Press, which I had delivered before to the Army, which could I with modesty have declined, had been.

But since the Discourse was chiefly upon Non-Resistance, I ought not to be the first that should dare oppose Your Lordships commands in that particular, being resolved to be obedient in all others.

And though I know the following Discourse may upon the reading of it, be subject to the Censure of some, who I believe will not be backward

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The Epistle Dedicatory.

ward to asperse even Majesty it self; yet I am the more at ease, because I reckon my self to be under the Protection of a person whose Character gives a reputation to all that have the Honour to serve him.

Nor can I, My Lord, but be sensible of Your Lordships Candid acceptance of the little Service I did in my happy Intercepting the two Posts and Letters of the Rebels, and bringing them to your Lordship; which was the occasion of Your Commands on me, to Preach the next day; and having therein obeyed Your Lordships Command, Your Goodness hath given me some sort of Title to presume upon this Dedication, which begs only Your Pardon for the confidence of a Loyal Subject; and a person otherwise at Your Lordships devotion, by all the tyes that can oblige an honest man, and,

My Lord,

YOUR LORDSHIPS

most Obedient Servant,

S. RICH.

monstrosities of the earth.

12. At 10.50 AM we crossed the bridge

and continued on the road to the south

and west. The road was very bad

and the car was very slow.

At 11.30 AM we reached the first

small town, which was called

Yankee Hill. The town was

very small and the houses were

all built of wood and were

very poor. The people were

all dressed in old clothes and

the houses were all very

old and dilapidated. The

people were all very poor

and the houses were all very

205

SE R M O N

Preached before
His Majestie's Forces.

R O M. XIII. 2.

And they that resist, shall receive to themselves damnation.

AS there are some ages and times, that are more infested with unhappy Influences from the heavens, and noxious Reeks from the earth, which by poisoning the air, roots, and herbs, propagate that deadly venom into mens bodies that even wearies death, and gluts the grave with its slaughters. In like manner there are poisonous *Lectures* in the *Conventicle*, and *malign humors* in the *Populace*, which infect the publick air, & spread a fatal contagion into mens *Principles* and *Manners*, which flies like infection, and destroys like the plague: And if ever times were under cross and unlucky Aspects, if ever there

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A Sermon preached before

were a spirit of *phrenzie* and *mischief* in the world in any daies since the first, certainly the Lot is fallen on ours; wherein mens *Principles* and *Practices* contend which shall outdo each other in degrees of *evil*, and 'tis hard to say which are worse, mens *actions* or *opinions*: we are fallen into *times*, wherein among some 'tis a piece of gallantry to *desy* God, and a kind of *war* to be an *Atheist*: among others 'tis *Religion* to be *phantastick*, and *Conscience* to be *turbulent* and *ungovernable*, nor have mens *practices* come short of the *malignity* of their *belief*, but if possible have outdone it. *Atheism* hath not rested in the *Judgment*, but proceeded to all *enormities* and *debauches*, and we had not been here at this day, upon this occasion, if *Rebellion* had slept in *Opinion*. But alas, the venom of the *Afo* hath swoln into deadly *tumors*, and those *Seditious Principles* which bred the *last Civil war*, have again shot their *poysous* *arrows* into the *Vitals* of the *publick Body*. We yet feel the smart of those *wounds*, and the *generations* to come will wear the *Scars* and the *marks* of *that Rebellion*. What is *past* we may *lament*, but can't *remedy*. What we may do, and what we ought, is to inform our selves better of the *duty* we owe to *God*, and those he hath appointed over us, and to endeavour the *suppressing* of those *principles* which breath the *plagues* that destroyed the *Nation*, and would again burn us up in *hotter flames* than those. And if *that fatal fire* which then prey'd upon our *Peace* and our *Properties*, our *Religion* and our *Government*, our *Persons* and our *Friends*, hath not yet convinced the world of the *evil* and *danger* of a *Resistance*; yet there is another, and a greater as certain and more fatal, threatened by the *Apostle*, *damnation*; For they that *resist* shall receive to themselves *damnation*.

Which

Which Words were spoken in the daies of Nero, who, besides that he was a *Heathen*, was a *Persecutor* and a *Tyrant*, and the most *infamous* instance in nature; and yet this *Miscreant* is not excepted as to the tribute of *Obedience*. Whereas had this been said in the days of such a *Prince* as ours, it might have been supposed that the *virtue* of the *person* claimed the *reverence* and *subjection*, and not the *character* of the *Prince*; and that 'twas *damnable* to *Resist* because he was *good*, not because he was *supream*: 'twas a happy concession therefore to secure the *Authority* of the *Magistrate*, which answers the greatest pretensions of *Rebellion*; if *Religion* be pretended, an *Heathen* must not be *Resisted*. If *Tyranny*, 'tis *damnation* to *resist* a *Nero*; *Ke^{sa}na*, the *wrath* and *judgment* of *God*, which implies the *guilt*, and expresseth the *danger*.

To *resist* the *Authority* *Providence* hath set over us, is so *sinful* and so *dangerous* principally on these Three accounts: That it First *Affronts* the *Authority* of *God*; Secondly, 'Tis *contrary* to the *Spirit* of *Religion*; Thirdly, *Destructive* to the *Interest* of *Societies*. The Two former express the *guilt*, and the latter both the *sin* and the *punishment*.

First, *K^uρ^ερ. xα^ρι^τη^ς θαυμ^ης*, and *ε^ν δ^ιο^ς βασιλ^ης*, saith the *Heathen*; and a greater than both acknowledgeth *Pilate*'s power to be from *above*. The *Holy Scripture* intitles *God* to all the *Royal Adjuncts*, and both *Christian* and *heathen* *Antiquity* symbolize in these with the *Sacred Oracles*, which hath been largely proved by an excellent *Prelate*, as an instance in some of his particulars: First, the *King's* person is said to be *God*. *2 Sam. 22. 51.* *He is the tower of Salvation for his King*, and *1 Sam. 2. 10.* *and he shall give strength*

A Sermon preached before

unto his Kings, and exalt the horn of his anointed. I have said, ye are gods ; and Plato calls the King, *δεὸν ἀνθρώπων*: Gods name is called not only on's person, but Secondly, on's Throne, 2 Chron. 9. 8. blessed be the Lord thy God who set thee on his throne to be King for the Lord thy God. So Homer of Agamemnon : *Jove lent thee thy Scepter and Jurisdiction.* Thirdly, the Kings Titles also relate him to God -- Gods anointed, his servant given to Sant, 1 Sam. 12. 3. behold here I am before the Lord and before his Anointed : To Cyrus, Isa. 45. 1. Thus saith the Lord unto Cyrus his anointed. To Nebuchadnezzar, Jer. 25. 9. Behold I will send and take all the families of the North, saith the Lord, and Nebuchadnezzar the King of Babylon, my servant : the same Athanasius gives to Constantius the great favourer of the Arians. Fourthly, The Kings power is from God, to whom alone he is accountable : an *ἀνοθύεια* an unaccountableness, or impunity being a necessary attendant on his Royal function. A Kingdom, Plato calls, *δεῖον αὐτοῖς*, Gods gift. 2 Chron. 36. 23. Thus saith Cyrus King of Persia, all the kingdoms of the earth hath the Lord God of heaven given me, Dan. 2. 37. O King, thou art a King of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. Athanasius proves by testimonies sufficient that the King wears Gods image and Authority : therefore called by Meander, *εἰνὼς θεοῦ μέντος*. The figure of God among men ; by the Pythagorean. And there's evidence in the nature of the thing to prove that Kings are no substitutes of the people, God having made the world, 'tis his, and his alone, the Right to govern it : but being of such immense perfection, that our frailties can't bear his immediate Rules ; 'tis a mercy that he rules us by men like

like our selves, and puts the sword into the hands of creatures of our own make; this he doth. Therefore they that Rule are Gods Substitutes, and no creatures of the people; for the people have no power to govern themselves, and consequently cannot devolve any upon another; therefore the same authority and commands that oblige us to obey God, bind us to reverence his Viceroy.

Secondly, *Resistance* is opposite to the Spirit of Religion; Religion is of a calm and pacifick temper, like the Author, whose voice was not heard in the street; it subdues our Passions and restrains our Appetites, it destroys our Pride and sordid selfishness, it allayes the Tempests and speaks down the Storms of our Natures; it sweetens our Humour, and polisheth the roughness of our Tempers; it makes men gentle and peaceable, meek and compliant: this was the Spirit of the great Exemplar of our Religion; this was the Sence of his doctrine and his practice: He commands duties to be paid to Caesar, acknowledgeth Pilate's power to be from above, commands the Disciples to pray for their persecutors, permits them to flye, not to oppose, rebukes Peter's violence to the High Priest's servant, and the Disciples revenge in calling for fire; he paid tribute, submitted to the Laws of the Sanhedrim, and to the unjust sentence of his Life. This was his temper, and the Apostles who lived among his enemies and theirs, and met with severity enough to sewr their Spirits, and exasperate their pens to contrary resolutions and instructions; yet as true followers of their dear Lord, they faithfully transmit to us what they had learn'd from him, viz. that we should obey those that have the Rule over us, submit to every ordinance of man, pray for

A Sermon preached before

for Kings and all in authority, submit to Principalities and Powers, and obey Magistrates: And those Spirits of the first ages after, who began to be *Martyrs* as soon as to be *Christians*; who lived in the fire, and went to heaven wrapt in those flames that had less ardor than their Love; those amidst the greatest and fiercest fires that cruelty and barbarism had kindled, paid the tribute of a peaceable and quiet subjection to their murtherers, and make enforced acknowledgments of the Right they had to their *obedience*: nor do we read they made any attempts to free themselves by *Resistance*; though as *Tert.* saith, they were in powerful numbers mingled in their Villages, Cities, Castles, Armies: An Illustrious instance of *passive obedience* in the *Thebeian Legion*, submitting peaceably to a first and second *decimation*, making way to heaven not by their swords but another warfare. And now if after all this, and infinitely more on this Subject that might be said, to pretend *Religion*, and plead *Scripture* for *Rebellion*, is impudent and shameful; an affront to *Religion* and a lye in the face of *Christ*; and those that cannot discern those great lines of their *duty*, which are set upon the high places, and illustrated with a full beam, and yet can find sin in little harmless circumstances, which nothing hath forbidden but the coyness and perverseness of their own humour, are like *him* that could see the Stars at noon, but not the Sun, and could spy the shadows made by the mountains in the Moon, but not the greater spots in its visible surface. And for men to strain at the decency of a *habit*, or the usage of a *Ceremony*, when they can swallow *Rebellion* without chewing: is to be like *him* who durst not eat an *Egg* on Saturday, but made nothing to kill a man. Had

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the Holy Scripture said by 1000 part so much for the *Jus divinum* of Presbytery, as it hath for *Obedience* to *Authority*; had there been one plain word against *Conformity*, as there are many against *Rebellion*, that would have been worn bare upon the tongue; and have filled the world with endless importunities. But the *Injunctions* and *commands* of *Obedience* are against our humours and opinions, against the *darling* of our *fanties*, and the *interest* of our *parties*, and therefore here we must shuffle and evade, cog and interpret by Analogies of our own making, by the rules of our *Sett* and the *Authority* we worship, by *necessity* and *providence*, and every thing that will colour sin, and cozen *Conscience*, that will turn *Religion* into the current of our *Appetites*, and make *Scripture* speak the language of our humours. Thus *Religion* and *divine Authority* shall be reverenced and pleaded when they agree with *mens own* measures, and send any light or advantage to the *favourites* of their *Affections*; but when they *cross* their models, oppose their *imaginatiōns*, and call them upon *duties* that are *displeasant*, the *case* is altered, the great motives of *perswasion* have lost their power and influence, and *Religion* can do nothing with them. So I come to the *Third*, which makes *Resistance* both a *great sin and punishment*.

Thirdly, Its *Ruinous* to the *interest* of *Societies*. These I must more largely prosecute, because it will lead me into the sad occasion of our present meeting. *Man* is a *Creature* made for *Society*, and what is against the *interest* of *Societies* is *destructive* to *humane nature*; and if the *greatness* of a sin, and the *mischief*s are to be measured by its reference to the *publick*, for ought I know, *Rebellion* will be the *next sin* to that which

which is *unpardonable* in the degree of guilt, as well as it is near it in the *penalty threatened*. Now there are two great *Interests of Societies*, viz. *Government* and *Religion*, to both which *Resistance*, both in *doctrine* and *practice* is fatal.

1. To *Government*, for if *Subjects* may *resist* the power over them, no *Government* in the world can stand longer than till the *next opportunity* to overthrow it; *every man* will *resist* what he doth not like, and *endeavour* to pluck down what comports not with *his* *humour*; thus *every fit of discontent* will stir up the various and inconstant people to seek an alteration. And there was never any *Government* so exactly framed in the world, but in the manage and administration of it many things would displease. Now the generality of men are led by their *present Senses*, and if they feel themselves pained by any thing, (and it may be too the grief is but in the imagination) they are for *present* *deliverance* from that *evil* by any means, never considering whither the cure of that *evil* draws, though to *greater evils* after it than the *distemper*, and so upon every discontent the people are inflamed, and upon every occasion *Rebel*: and thus is a *Kingdom* laid open to inevitable *devastation* and *ruine*; and by a dear experience we have learn'd, that it is *better to endure any inconveniencies* in a *settled Government*, than to *endeavour violent alterations*. When the *Sword* is *drawn*, no man knows *when and where* it will be *sheathed*; when the *stone* is out of a mans hand, he can't direct it as he pleaseth; men with *Swords* by their *sides* will do what liketh *themselves*, and not what is *enjoyed* by *those* that *employ* them; or could we suppose, what our *own* unhappy experience in the

old Rebellion hath confuted, that Armies would be obedient; yet the Murders and Rapes, the Spoils and Devastations, which are the natural issues of a Civil war, are worse than any inconvenience in any Government possible. *And though foreign war is like the heat of exercise, good and healthful for the body, yet civil war is like the heat of fire;* Lord Bacon. Besides, They that resist, either overcome the Supream power, or the contrary; if the first, then their instruments in all likelihood conquer them as well as those they secured them against; and so from the Just Authority of their Lawful Rulers, they fall under the Insolence of their Licentious Vassals: or suppose they get the Government to themselves, all the evils will follow which usfullay do upon Competitions and variety of Claims, which will breed everlasting disturbance and eternal fears. If the Resistors be overcome by the Power they oppose, they can expect nothing less than to be Crushed and ruined. Thus either way they draw inevitable Ruine upon themselves, and probably on the common body. For Laws and Government are the great Charters of our Lives and Liberties, our Properties and our all: whereas Murder, Rapes, Violence, and all kind of mischief invade the world with Anarchy and disorder.

And how far all this hath been verified in our borders, a little recollection will inform us.

For when fair weather and a warm Sun, the indulgence of heaven, and a long tranquillity had made us fat and frolick, rich and full; our prosperity made us wanton, and our riches insolent; we began to murmur we knew not why, and to complain because we had nothing to complain of. Resistance grew upon the

stock of our *ill nature*, and the *perverseness* of our humours, and every *little occasion* was *fewel* to the fire that was kindled in the distempered body; Then it was the *Government* was invaded with *malicious whispers*, and *Conventicle* *preachments*, with *Libels* and *invectives*, with *insolencies* and *tumults*; and when *Sedition* strengthened it self by *noise* and *numbers*, and by *popular zeal*, and talk of *Reformation*, it brake out into the highest irreverencies against the *King* of ever blessed memory, and the most violent proceedings towards his *Ministers*; to the end, that the *nearest trees* being removed, they might have a *full stroak* at the *Cedar*. Nor did things stop here, but *sparks* grew into mighty *flames*, and small vapours into *Thunders* and *Tempests*: murmurings past into the noise of a *Camp*, and the clamours of the street came to be proclaimed by the sound of a *Trumpet*: the *Cloud* like a hand quickly overspread the *Heavens*, and our *new lights* set us all on fire. The *Pulpit* sounded as much war as the *Drum*, and the *Preacher* spit as much fire as the *Cannon*: *Curse ye Meroz* was the *Text*, and bloud and plunder the *Comment* and the *Use*; Thus began our happy *Reformation*, and proceeded from *Law* to *Licentiousnes*, from *Religion* to *Phrensie*; from an *happy Government* to a *wretched* *hurry* and *confusion*, and the *progres* and the *end* were *futable* to these *beginnings*. God was worshipped with the *Devils* *sacrifices*, humane bloud and slaughter; and glorified by being *affronted* in his authority and laws. The *King* was honoured by the *persecution* of his person, and *murder* of his friends; *submissly* addrest to in the *stile* of the *Rabble*, and *petitioned* in *humble* *form* of *Drums* and *Granadoes*; *welcomed* at his

his Cities by the shutting of their Gates, and entertained in the Country with the glittering of Swords and the noise of War; fought against for his defence, and his life fought for the preservation of the King. Thus happy were our Reformers in the twisting *contradictions*; and they would be so indeed, could they reconcile one more, *viz.* that they are the good people, and sure heirs of heaven, because that the *Apostle* saith, that *they that Resist, shall receive to themselves Damnation.*

But we are not yet at the end of the line, the most fatal part of the story is to come. Therefore after 10000 Butcheries and Devastations, miseries and disorders which cannot be described, but are always the events of a Civil war. Prosperous wickedness finally prevailed, the friends of *Loyalty* and *Justice* were scattered and destroyed: *Majesty* is made a prey to the sons of a Dunghill, and *afflicted innocence* falls into the hands of the hunters: and after he had been infamously sold like a slave, and imprisoned like a vile malefactor; after that he had been ravished from his friends, blasphem'd in his name, and robbed of the Ensigns of his dignity: after he had been tost up and down from one place to another, according as the designs and *infolencies* of his cruel Jaylors should call him: after he had been mock'd by conditions of peace and terms of accommodation that were never meant; after that he had made *concessions* to all their demands, and for the sake of peace and settlement of his *Kingdoms*, had granted things that *Subjects* had never the insolence to ask: after these, and 1000 instances of barbarism and indignities more, that his cruel *Persecutors* might transcend all examples of wickedness,

that generations to come might honour them, as they did the *High Court of Justice* whereof *Pontius Pilate* was *President*; and that they might deserve a deeper damnation than that threatned to *bare Resisters*, they summon their *Sovereign* to their *Barr*, and *Try him* by a company of petty fellows that called themselves by a great name: they buffet him with their insolent taunts, and bait him with the mercenary noise of *Justice*; like *Crucifie him*: they *upbraid him* with their own faults, and charge him with the guilt of that bloud which themselves had spilt: that they might add the guilt of *his* to all the rest. Which *black Treason* not to be thought on without *horroure*, nor named without a *tear*, they then accomplisht beyond any *Precedent* of former times, and perhaps belief of the future: contrary to their *Allegiance* and their duty to *God*, and their *profession* to the people, to the obligation of *Laws* and *common Right*.

Therefore let the *blackest grief* be upon the remembrance of these works of *Darkness*, because, thus fell a *Prince*; one of the *best*, the *wisest*, and most *generous*, and the most *gracious* that ever swayed these *Scepters*; he *fell*, and fell by *violence*, and the violent hands of his *own*, who ought to have sacrificed their lives to the preservation of *his*: He fell to the *dishonour* of *God*, to the *grief* of good men, to the *scandal* of *Religion*, to the *shame* of *Protestantism*, to the *overthrow* of *Government*, and *ruine* of the *Nation*. This is a *Lamentation*, and to all generations shall be for a *Lamentation*: But O *heavens*, O *Providence*, must *virtue* be *dethron'd*, and *villany* be *crown'd*? must *victory* and *success* wait on *Treason* and *Parricide*, while *infamy* dogs *innocence* to the *grave*? must the *most righteous* of *Princes* be the *most miserable* of *men*? and

and Religion and a good cause be the only way to be unfortunate and undone? will the searcher of hearts abet *Hypocrites*, and *Providence* suffer it self to be made an argument to legitimate *Rebellion*? shall the *Pharisee* pray and prosper, and the *righteous* cry and be forsaken? shall *Treason* carry Religion in Triumph upon its gilded banners; and shall the wicked lift up their hands in an appeal to heaven, and bring them down to the destruction of the Just? shall *villany* raise its head to the clouds and meet no thunderbolts there; while the *devotions* of the innocent return upon him in storms and flames? Thus *Sense* and *Nature* would complain on this occasion. But *Providence* is Just, though we are blind, prosperous *villany* crows and triumphs for a *moment*, but is covered with shame and perpetual darkness in the *issue*, the *end* of things will disintangle *Providence*, and rectifie all disorders: then shall we see that *afflicted virtue* shoots up on the other side the grave, and sends its branches into a flowing *Paradise*, where they shall be green and verdant in an *eternal Spring*; while every tree that *virtue* hath not planted, shall be *rooted* up and wither in a moment. This I thought fit to suggest as an *Apology* for *Providence*, lest the successes of the wicked and misfortunes of the Just in instances so great and near might be *Atheistically* abused. Thus I am arrived at the *first* period of the miseries the nation was then brought into by *Resistance*, which concluded in the *ruine* and *desolation* of Government; and this run into all the mischiefs to which humane nature is obnoxious. For *Government* is the great *interest* of mankind; that which bounds our *Passions*, and *secures* our *Rights*; prevents *confusion* and that *deluge*

of debauches that *Anarchy* lets in upon the world. And how far we felt this would be considered.

When the Nation then had lost its *Head* and its *Glory*, 'twas turned with its heels upwards, and governed by a thing as *Infamous* in its quality as its name; the *dregs* of the *Populacy*, the *creatures* of a *Sectarian Army*, the *worst part* of a body that was bad enough in its *best*: these were our *Senators* and our *Patriots*; the *Preservers* of our *peace*, and the *Keepers* of our *liberties*: and keep them they did, but not for *us* but from *us*; and was not this a *liberty* worth the *bloud* and *treasure* that was spent to purchase it: O the blessed Reformation that filled the Pulpit and emptied our *Purses*! that quickned our endeavours and inspired our *zeal*! and that was so *glorious* in our mouths and so *pleasant* in our *hopes*! were not all *miseries* in Government well mended, when Government was thrown up by the roots? and was not the disease well cured, when the body was *destroy'd*? were we not well freed from evil Counsellors, when we made *Kings* of the *worst* we had? and was not *Tyranny* well extirpated, when we were under an *Army of Tyrants*? But the *Glorious* things are to come, and we must be cast into *new models*; and when the birds of prey have divided the *spoile*, and satisfied the cravings of their *appetites* and *ambition*, the nation shall be made *happy* with new *nothings*, and golden *mountains*, with *Chimera's* of *Common-wealths*, and fine names for *slavery*. In the mean time *Loyalty* must be scourged with the *Scorpions* that are due to *Rebellion*. And they that feared the damnation of the *Apostle*, shall be sure to incur the damnation of the *Reformers*. And they that would not hazard their *souls*, must compound

pound for their *Estates*. But when the Juncto had run to the end of their line, i. as far as their *Master* would permit them, when they were as odious as they deserved, and his designs as ripe as he could wish; then up steps the single *Tyrant*, kicks them out of their seats, and *Belzebub* dispossesseth the Legion. He engrosseth the prey to *himself*, and assumes the sole privilege of compleating our miseries. He made himself after the Image of a *King*, and invested his *Sword* with the Authority of *Law*; he ruled us with the rod of Iron we deserved, and made us feel the difference between the *silken reins* of a *Lawful Authority*, and the *heavy yoke* of an insolent usurpation: and when *Providence* had freed us from this plague, and call'd him to an account for his *villanies*, we fell back into our *old disorders*; we reel'd to and fro, and stagger'd like a drunken man, and were at our wits end: we knew not *this week* who would be our *Lords* the *next*, nor did our *Lords* themselves know to *day*, by what *Laws* they would rule *to morrow*. *Confusion* was in their *Councils*, as well as *Tyranny* in their *actions*; and there was but *one* thing they seemed to be agreed upon, which was to ~~rule~~ *enslave* the nation; and if we would not believe that this was *Liberty*, we must be knock'd on the head with our *Chains*; if the *Sheep* would not take *Wolves* for their *Guardians*, 'twas fault enough, and good reason why they should be *devour'd*. And were not things come at length to a pretty pass, when men in Buff durst proclaim themselves the only *Legal Authority of the Nation*; when our armed *Masters* murdered men in the streets, and threaten'd the *antient Metropolis* of the Nation, with *Gun-powder* and *Granadoes*: *Fire and Sword* must be our portion if

if we would not be in love with *infamous Usurpers*; and a worse Powder-plot than *Fauxe's* was acting in the face of the *Sun*: The Strength, Riches, Beauty, the almost all of the nation was *designed* for a *Sacrifice* to the rage and revenge of our *opposers*; and *Plunders* and *Massacres* were even the least evils we feared: thus were we tost up and down from *one war to another*, and made the sport of the *proud* and insulting *billows*, till *Almighty goodness* settled us again on our old basis, and by a miracle of *Providence* restor'd us our *Prince* and our *Government*, which our sins had deprived us of; to re-establish us on the sure foundations of *Righteousness* and *Peace*; these are some *sprinklings* of that *deluge of woe* that we brought on our selves by *resistance*, which I have briefly describ'd to this purpose, that the remembrance of these miseries may beget a *sense* of the *greatness* of the sin of *Rebellion*, and the truth of the particular proposition I have been discoursing under this head, that *Resistance* is fatal to *Government*, and draws temporal and eternal shame and confusion on the *Resisters*.

And though *Government* may be *fixt* again upon its foundations, and *Laws* turned into their *Antient Channel* after the violence they have suffer'd, yet they lose much of their *reverence* and *strength* by such dis-settlements, and the people that have *Rebelled once*, and successfully, will be ready to do so *often*: as water that hath been boil'd will boil again the sooner.

Secondly, *Resistance* is *Ruinous* and *destructive* to *Religion*; for its *contrary* to the *Spirit of Religion*, and therefore *destructive* of its being, for enemies destroy one another. *Rebellion* lays the *Reins* on mens necks, and takes off the *restraints* of their appetites; it

it opens the floudgates of impiety, and lets loose the brats of extravagant imagination, it destroys the reverence of all things sacred, and drives virtue to corners. Religion can't be heard in the noise of battle, but is trampled under foot in the hurry & the tumult ; Faith and Love, Humility and Meekness, Purity and Peace, are overcast and silenced by Atheism and Cruelty, Pride and Barbarism, Lust and Revenge. Thus *Rebellion* by breaking up the foundations of the earth lets in a *hell* upon us, and brings in a kind of *present* damnation on the world ; and that this is another fatal mischief of *Resistance*, we have felt also by an experience that will keep it in our memories what execution it hath done on Religion.

But now this is a *tender* thing, and I am willing to keep my self within bounds that are *charitable* and *sober*, and therefore must premise what I have to say about it ; that I charge not the whole body of the people of *those* times with the guilt of *all* the follies and corruptions I describe. I profess *universal* *Charity*, and have perhaps *more* for the *worst* of them, than *they* generally will own for *any* that are not of their *own* party or opinion. Therefore at present I shall say no more than what the *sober* and *intelligent* among themselves will acknowledge to be *justly* chargeable upon *some* or *other* of the Sects bred by those disorders : And this will be enough for my purpose, which is only to prove by near and deplorable instances, that *Resistance* brings mischiefs on *Religion*, and not to expose to hatred or contempt the *persons* of any that are *serious* in the way of their profession, though I judg it never so *obnoxious* and *mistaken*. And having said this out of a *tender Charity*, that none

may be wronged by *mifinterpretation*, nor any offend-ed that are not *concern'd*; I come with freedom to de-scribe some of the Injuries their unhappy *Resistance* hath done *Religion*, notwithstanding that both *arms* and *tongues* so highly pretended its *defence*. And in-deed men fought for *Religion* till they had *destroyed* it; and *disputed about it* till they had *lost it*. *Mul-ti-plicity of Opinions* had quite confounded the *Simpli-city of Life and Faith*; and 'twas most peoples busi-ness to *chatter like Pyes*, rather than to live like *Chris-tians*, or like *men*: as if *Religion* had been computed by mens *talk* and *disputes* about it, and those latter days of the *declining world* had been its *best*, and this in its *growth* and ways of *highest improvement*, when all things *else* were verging to their *fatal fall* and *per-iod*. But alas, the *Tongue* was the *most*, if not the *only Religious member*: and many of the *Pretenders*, like the *Ægyptian Temples*, were fair without, but *Beasts* and *Serpents* and *Crocodiles* within; or like the *Bird of Paradise*, they had *wings to flye* in the *clouds of Imagination*, but no *feet to walk* on the *ground of a virtuous practice*. Yea, *some* had found the way to *swim to heaven* in the *current of their appetites*, and to *reconcile Covetousness, Rapine, Cruel-ty, and Spiritual pride*; to the *glorious virtues* of the *Elect*, the *people of God*, the *chosen of Christ*, and the *good party*. *Religion* with *Rebellion*, and *Sacrilege* with *Saintship*; these had learnt to be *godly* without *goodness*, and *Christians* without *Christianity*; these were *lovers of God*, yet were *haters of their Brother*: *haters of open prophaneness*, but not of *Spiritual wickedness*: very *pious*, though *cruel and unjust*: true *penitents*, though they returned to their *sins* as soon

as

as they had complained and wept: their hearts were *good*, though their actions were *dishonest*: and they had the *root* of the matter in them, though that *root* were a *dry stump*, and had no *branches*: they were *regenerated*, but not *reformed*: *converted*, but not a jot the *better*: devout hearers, but *bad* neighbours: lovers of God, but no haters of *Covetousness*: had *power* in heaven, but none over *themselves*: they were Gods *servants*, though they obeyed their *appetites*, and his *children*, though no better than those that they accounted of their father the *Devil*.

Thus had men got the knack to be *Religious*, without *Religion*; and were in the way to be *favoured* without *Salvation*. This was one of the grossest abuses of *Religion*, that those *disorders* brought upon us: whereby it was taken from its foundation of virtue and holy living, and placed in emotions, raptures and swelling words of vanity: and when these had kindled the *Imagination*, and sent the *Phancy* into the clouds to flutter there in mystical nonsense; and when 'twas mounted on the wings of the wind, and got into the *Revelations* to loose the *Seals*; pour out the *Vials*, and fantastically to interpret the falls of Kingdoms: when it flew into the *Tongue* in an extravagant *Rabble*, and abused the name and word of *God*, mingling it with *canting unintelligible babble*: when the diseased and disturbed fancy thus variously displayed itself, many made themselves believe, that they were acted by the *Spirit*; & that those wild agitations of sick imaginations were divine motions: & when this fire was descended from the *Fancy* to the *Affections*, and these being exceedingly moved by those vain and proud conceits, caused Tremblings and Foaming,

ings, Convulsions and Ecstasies in the body (all which are but natural diseases, if not worse, and just like those odd ecstasical motions of the *Devils Priests* when they come foaming from his *Altars*) these the wild *Phantasticks* had learn'd to ascribe to the *blessed* and *Adorable Spirit*: and when their Fancies being full of rugged notions, and their bodies in an ecstasie, they dream'd of strange sights, voices, and wonderful discoveries, which were nothing but the unquiet agitations of their own disordered brains: these also were taken for *divine Revelations*, and the effects of the *Spirit of God*, shewing itself miraculously in them. Briefly, and in summ; Every humour and phantastick unaccountable motion was by some represented as the work of that *Spirit*, to which they are most *opposite*. Thus when warm and brisk sanguine thoughts presented a chearful Scene, and fill'd the *Imagination* with pleasant *dreams*, these were *divine illapses*, the *Joyes* and *Incomes* of the *Holy Ghost*; when heated melancholy had kindled the *busie* and *active fancy*, the *Enthusiast* talks of *Illuminations*, new *lights*, *Revelations*, and many wonderful fine things, all ascrib'd to the same *Spirit*: when *phlegm* prevail'd, & had quencht the fantastick fire, rendring the *mad-man* more *dull* and *inactive*; then the *Spirit* was withdrawn, and the man under *spiritual* darkness and *desertion*: when again, *choler* was blown up into rage and fury against every thing which was not of the fond *cut* and *measure*: This also was presumed to be a *fervour* kindled by that *Spirit*, whose real fruits are *gentleness* and *Love*; yet none here, I hope, will be so uncharitable and unjust as to think I go about to disparage the *Spirit of God* and its *Influence*, which as I ought, I adore and
reve-

reverence; therefore I think it fit to represent and shame the blasphemous abuses of it, which would expose the most *divine* things to scorn, and make them ridiculous: and that the *blessed Spirit* hath been thus traduc'd and injur'd, and is still by great numbers among us, it would be shameful not to acknowledge, and therefore my zeal and reverence for the Realities makes me thus sharp and severe to the Counterfeits. Nor do I think that folly and phantastry is to be *spared*, because they wear the *stoln Livery* of things Venerable and Sacred: Therefore to go on, this was a kind of *Religion* that the corruption of it bred among us, a *Religion* conceived in the Imagination, and begot by *Pride* and *Self-love*, which gilded the *profession* of it with all the *glorious* names and priviledges of the *Gospel*; and when they had encircled their heads with their own phantastick rayes, and swoln their Imaginations into a *Tympany* of ridiculous greatness, they scornfully contemned *all* but their darling selves, under the notion of the *formal*, the *moral*, and the *wicked*; and proudly pitied the poor and carnal world, *viz.* *all* that were not of their conceited pitch and elevation. And having thus dignified themselves, and debased others, they herded together, drew the *Church* into their little corners, and withdrew from the *Communion* of others, who had less conceit though more *Christianity*; they bid us stand off, lest we should have polluted them by our unhallowed approaches; and having made us as the *Heathen* and the *Publican*, they cryed, *Come out from among them*. The True *Church*, soundness of *Judgment*, purity of *Doctrine* and of *worship* (if men would believe them) was confined to their *Gang*, just as they were to the corners of

Africa

Africa of old, when their friends the *Donatists* were there ; thus did they swell and swagger in their *Imaginations*, till some other Sect as well conceited as themselves endeavoured to take their *plumes* from them and to appropriate their *glorious prerogatives* to their own party ; and then they bustled and contended : Here's the *Church*, saith one ; nay but 'tis here cry'd another, till a *third* gave a *Lye* to them both ; and then the scuffle grows warm of *pride* against *hypocrisy*, the *self-conceit* of *one Sect* against the *pride of another*, and *all* against *sobriety* and *truth*. This among some was the power of *godliness*, this the *spirituality* of *Religion*, under pretence of which all reverence to things *Sacred* was destroy'd ; for when this *Spirit* was got into the *Pulpit*, and set up the cry of the *purity* & *spirituality* of *Worship*, it never left *Canting* on the *Subject* till mens tongues and minds were fired against every matter of *decency* and *order*, as formal and *Antichristian*. And so far had it prevail'd, as to drive those of warm *affections* and weak heads, from all due *external reverence* to God and all *holy things* : and these well-meaning people being frighted with the terrible noise of *Popery*, *Superstition*, and *Antichristianism* (things they had learn'd to hate, but not to understand) boggled and flew off from every thing their *furious guides* had mark'd with these *abhorred characters*, though it were never so *innocent* and *becoming*. And thus a rude and slovenly *Religion* made its way into the world, and such a fordid carelessness in matters of *Divine worship*, that should a stranger have come into the *Assemblies* that were acted by this *Spirit*, he would not have imagined what they had been *doing* ; and that they were about *holy offices* would perhaps have been one of

of the last things in his conjecture. Thus bold and fancy talk crept into mens *prayers*, under pretence of holy familiarity with God; nauseous impertinent gibberish, under the notion of *praying* by the *Spirit*; and all kind of irreverences in *external demeanour*, under the shelter of a pretended *supernatural worship*. Thus had men subtilized *Religion* till they had *destroyed* it, made it first *invisible*, and then nothing.

And now to gather up all, *Religion* being thus multiplied, corrupted and debauched, being made the *game* of the Tongue, and the *frolick* of Imagination; *phantastick* in its Principles, *sordid* in its Practices; *separated* from the form of a virtuous life, and made to serve the *ends* of Pride and Avarice; what was like to follow, according to the nature and order of things, but *Atheism* and *contempt* of all *Religion*? and when one faith, *Here's Religion*, and another, *There's Religion*, and a third will certainly ask, *Where's Religion*, and *what's Religion*. When the heathen deities were so multiplied that every thing was made a *God*, *Protag.* *Diag.* and others first began to question, and next to affirm that there was none. *Religions* have been *multiplied* in our days, as much as *gods* in theirs; and we have seen much of the same fatal event and issue; they made their *gods* contemptible and vile by deifying things that were so, and we had no less detracted from the credit of *Religion* by bringing it down to things of the lowest and vilest rank and nature; our *Idolized* opinions were no *better* than their *Garlick and Onions*; the *diseases* of the *mind*, *phrenzie* and *Enthusiasm*, which our days have worshipped, were no better than those of the body which they adored, and they never raised *Altar* to worse vices than *Rebel-*

lion,

lion, fraud and violence, which our age hath hallowed and made Sacred, and that notwithstanding all the glorious pretensions of those times, Religion was among many taken off all its foundations, and the world prepared for Atheism. The follies and divisions of one Age, make way for Atheism in the next. Thus also briefly of the condition of our Religion.

And thus I have shewn how much *Resistance* of the *Authority* that is over us is against our *Duty* and our *Interest*, the *former* God hath plainly told us, and the *latter* we have sadly felt: It remains now, that I add a word or two to the present occasion and so conclude. And have these very men, and this very Faction, drawn the Sword of *Rebellion* upon the same pretences, fears and jealousies of *Popery*, and a Reformation in matters of *Religion*, and to fight for the *Protestant Religion*? What! fight for what we already enjoy, and blessed be God, in all its glorious privileges, in its *Doctrine* and in its *Discipline*? Our Church doors stand wide open, and *Aarons* bells Ring all in: we enjoy it, and we shall enjoy it, we have the word of a King for it: and of such a King whose veracity we may boast of to all nations in that he was never less than his word: and we have the word of God for it, who is *King of Kings*, who will never forsake that *Church* and *People* who are truly Loyal to him, and his *Viceroy*. Let your *Courage* then be answerable to the Justice of your *Cause*: with what heart can a *Traitorous Rebel* appear in the Field, who dying without *repentance* sinks immediately into *eternal flames*? when to those that fight the Lord's *battle* (that is, for their *King*, their *Lawful Sovereign* who is his *Viceroy*, his *Anointed*, his *Servant*, as I have shewed you) Death is

to them the harbinger of their happiness, their souls winged with *Loyalty* and *Obedience* flye into the Arms of an *infinite Mercy*. God never standeth Neuter, in every fight his Sword is drawn, and that *Army* is sure to carry the *victory* wherein Heaven hath its *Auxiliaries*; if God be for us who can be against us? if *Omnipotence* lead the *Van*, victory must needs bring up the *Rere*. Let this then be your *comfort* and *cause* of *rejoicing*, that your *cause* is *Gods cause*; be not then dismaid at their power and malice, but stand up against them with a *good courage*. For he that helpeth you is *infinitely stronger* than they; you fight under his *Colours*, his *Banners*, and shall enjoy his *Protection*, and not only escape the cruel darts of *your adversaries*, but even *tread them under your feet*. *The Lord will fight for us, we shall not go with hast and disorder against our enemies, nor fly from them*, Isa. 52. 12. *None shall stand against us and prosper, their secret Counsels shall be confounded, they shall fear us and fly from us, we shall chase them, five of you shall chase a hundred, an hundred of you shall put ten thousand to flight*, Lev. 26. 7, 8. *The wicked fly when no man pursueth*. And thus it is, that God entreth into a *League* Offensive and Defensive with his people. Let us then by our earnest *prayers* for his *Assistance*, and our *courage* and undaunted *resolution* in our *Sovereigns* cause ingage God in our *Quarrel*; that he may say to us, as *Ruth* did to *Naomi*, *Whither thou goest I will go, and where thou lodgest I will lodge*; *Thy Armies shall be my Armies, and thy enemies shall be my enemies*. *When thou entrest the Lists with thine enemies, I will come down and be thy Second, when thou marchest*

into the battle, I will be thy Captain General, I will make bare mine arm to *save* thee, and arm *Omnipotence* to succour thee, I will arm my self with *Thunderbolts* of vengeance to discharge upon the heads of *thine enemies*; let us thus *ingage* God to become our *Confederate*, our *friend* and *Ally*; and then will all his *Attributes* be up in *arms* against them that fight against us; his *All-sufficiency* that fed and clothed them, will strip and starve them; his *Providence* that was their *Caterer* shall turn their *destroyer*, and his *Omnipotence* their *Life-guard* become their *Executioner*; he will turn their *wisdom* into *folly*, and their *Courage* into *Cowardise*: and thus will he dismantle all *bloud-guilty Rebels*, and lay them open to the just fury and revenge of his friends, and their enemies; disarming their *Courage*, and disappointing their *cunning*, and making the strong to turn their backs, or sink down at the feet of his and their enemies; making their *own* *Swords* to pass through their *own* *bowels*, that we may all joyn with the *Kingly Prophet*, *Psal. 3. 6, 7. Arise, O Lord, save me O my God, for thou hast smitten all mine enemies upon the Cheek-bone, thou hast broken the teeth of the ungodly.* I will not be afraid of ten thousands of people that have set themselves against me round about. And remember this, above all, that he abhors *Neuters* or indifferent persons, *my people shall come willingly*: and our blessed Saviour saith, *he that is not for us is against us.* So that here's no room for a *passive Loyalty*, but only an *active Obedience*. When the flames of a *civil war* brake out in *Rome*, *Pompey* said, that he would reckon *Neuters* and *indifferent men* in the number of his *enemies*, and deal with

with them accordingly. And those that do not actually appear against the Rebels as well as they can, but wait to fall in with them if they prevail, are *Rebels* already: They would think the Preacher rude, if he should say they are not *Christians*; when there are no more *disloyal Christians* in the world, than there are *honest felons*, or *innocent murtherers*. And is not this the very season for every man that fears God and honours his *King*, to shew his *readiness* and *courage*, his *Loyalty* and his *Love* to his *Prince*; (who is the care of heaven) and whom God long preserve in peace and prosperity to Rule and to Reign over us, and strengthen him that he may vanquish and overcome all his enemies: and let us bless God, that he hath thought us worthy of so gracious a Prince: a Prince who is every way great and good; and who is kind to us to the utmost of our wishes, which past ages have not known, and future will sooner admire than believe: and whose *Wisdom*, *Justice*, and *Mercy* (to those that endeavour to deserve it); whose *Munificence* and *Magnanimity*; whose *Bravery* and *Conduct*, in a thousand occasions hath been shew'n at *Land*. Those terrible actions upon the *British Ocean*, voluntarily exposing his illustrious life to the most hazardous and dreadful of all combats and dangers, to preserve, not only the *reputation*, but the *just dominion* of the *Sea*, for the *interest* and *glory* of the English *name* and *nation*. A Prince whose Royal virtues, and Royal merits entitle him to the *Crown* above all others; if he had not been born to it. All which his Excellencies, and infinitely more, illustrate themselves to the world, and need no recounting.

But because the Rebels now in arms, colour their horrid Treason, and animate the giddy multitude, by poisoning their Affections with cursed Insinuations ; and by blackning their Lawful Soveraign with unjust reflections, and most false and most injurious Aspersions ; I think it my duty to refell and explode the monstrosity of their Treasonable pretensions and practices : which Clouds of Rebellion can be no way better dispers'd, than by the Sun-beams of Majesty it self.

And thus let us shew our *love* to the *King*, and our readiness to *serve* him in this *great action*, by subjecting our selves *first* unto God whose *Viceroy* he is. And we may be assured, that they that will not be *Loyal* to the *universal* Lord of all the world, can scarce possibly be so to their *particular* Soveraign. And 'twill need a great deal of *Charity* to help us to believe that they who make no *Scruple* to stand *Neuters* in *Gods cause*, and to break even the plainest and most earnest, and most express of his *Laws*, which command to secure and defend the *Rights* of our *Prince*, will be withheld by considerations of *Duty* or *Conscience* from *Rebelling* against their King, or *affronting* his, when there's any powerful interest to oblige them to it.

If therefore we would give any evidence of a thorough *obedience* at present, or any security of a future *Loyalty* ; let us do so by using all holy endeavours in the *sincerity* of our *souls*, to ingage *heaven* on our side ; and then there will be *hope* that the *Authority* of God may oblige us to *Sacrifice* our *lives* and our *fortunes* in the defence of his *Minister*, wholly aiming to make his

his Raign, safe, easie and prosperous; and in doing so we shall be blest with his *Influence*, and deserve his *Protection*.

And thus behaving your selves with *Bravery*, *Courage* and *Conduct*, answerable to the *goodness* and *justice* of your great *Masters* cause; your Enemies shall be subdued under ye, or flye before ye, and *peace* shall be again established in our Borders, and God, even our own God shall give us *his blessing*; *his blessing of peace*; And thus fighting for *peace*, demeaning our selves like *Professors* of the *Gospel of peace*, and *Subjects* of the *Prince of peace*; the *peace* he left with his *Disciples*, will be with us here, and everlasting *peace* will encircle our heads with rayes of *Glory* in the *Kingdom of Peace*.

And so the Peace of God which, &c.

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